THE MIDDLEBURY REGISTER.

OFFICE IN BREWSTER'S BLOCK, MAIN-ST.

J. COBB & COMPANY, PUBLISHERS AND PROPRIETORS. J. Conn, W. J. FULLER.

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Doctry.

Name in the Sand.

BY G. D. PRENTICE. Alone I walked on the ocean strand A pearly shell was in my hand, I stooped and wrote upon the sand

My name, the year and day; As onward from the spot I passed. One lingering look behind I cast, A wave came rolling high and fast, And washed my lines away.

And so methought 'twill quickly be With every mark on earth for me! A wave of dark obliviou's sea

Will sweep across the place Where I have trod, the sandy shore Of time, will be to me no more; Of me, my day, the name I bore, To leave one track or trace.

And yet with Him who counts the sand And holds the water in his hands, I know a lasting record stands

Inscribed against my name, Of all this mortal part has wrought, Of all the thinking soul has thought, And from these fleeting moments caught-For glory or for shame.

Never Kiss and Tell.

BY C. CHAUNCY BURR. I kissed a maid the other night : Bet who she was I may not tell Her eyes were as the diamonds bright, And soft as those of Isabel— But I never kiss and tell.

Her breast a bank of virgin snow. Whereon no thought of sin should dwell-Her voice was very sweet and low, And like the voice of Isabel-But I never kiss and tell

Her lips as cherries, sweet and red, And she was shy as a gazelle; She kissed me back-and then she fled, Just like our charming Isabel-But I never kiss and tell.

Miscellann.

From the Journal of Medicine. Spiritual Writing,

CONSIDERED AND ANALYZED PHYSICI COICALLY BY JOHN C. NORTON, M. D.

Seating myself, one day, by a table alone in my office I determined to try an experiment. I had heard much, and seen a little, of the so catled spiritual writing, and did not wish to cry out humbug until I had fully investigated the matter, being well aware that though I might, by observing the operations of the mediums, and applying to them appropriate tests, satisfy myself that the communications were not from the spirits of the dead, I could not form a definite opinion as to their real nature.

without testing the matter in my own I had been told in one of the circles which I had had the curiosity to visit. that I was both a writing and a rapping medium. I therefore resolved to try my hand at conversing with the dead, if such a thing was possible; so, taking my pen in hand, and placing it upon a sheet of paper before me. I called upon the spirits, if any were present, to move my hand. To my astonishment, my hand immediately began to move, but made no intelligible characters. I then said, if this is a spirit, write the letters A B. etc., which was done, until nearly the whole alphabet was written. My hand moved very slowly at first, but the movement was altogether involuntary I did not stop here to inquire the cause of the movement, but my curiosity being fully aroused, I continued my invoca tions to the spirits I asked the spirit to write its name, and at the word in an old-fashioned hand, was written the name of B——C———I then asked 'Is there any communication for me?" when the following was written: 'Come to Ireland; Wm C--is dead, and has willed you all his property, amounting to thirty thousand pounds." I did not stop to ask myself the question whether such a thing were possible or probable, but continued my conversation with the supposed spirit. I was informed that on the next Monday evening I should re ceive a letter from the executor of the will, J. Crawford, of Dublin, making me acquainted with all the circumstances. In a short time I began to receive communications purporting to be from other spirits, suggesting that I might never receive the property after all, as the will would probably be destroyed. "Oh no!" says another spirit, "Crawford will never give up the will. It is safe in his hands.' And so, for my edification, the spirits would hold animated and lengthy discussions upon the subject; but soon came the announcement, "The will is destroy ed, and the property is taken," spirit-friends, however, informed me legacy by commencing legal proceedings, and were kind enough to write for me the names of some fifteen or twenty different persons whom I must employ as witnesses in my great suit. Of these, the places of residence and occupations were detailed with the greatest minuteness. I was not a little surprised to

find among my list the name of a college

class-mate of yours, Mr. Editor, (T. R.

C.) who. I was informed, was teaching

in South Down, and who, you will, no

doubt, be glad to learn from the spirits

is doing very well. Now camo the im-

Trumy." (the principal witness) "is dead

he has been thrown from a carriage, and

is now being carried home." I was

shortly however, convinced that no more

dependence can be placed upon the re

ports of the spiritual telegraphs, than

upon our material ones in this lower world , for soon come the following de

intelligence that ! Thomas

spatch; "Thomas Trumy is not dead; he was only stunned, and is now better." It would weary the patience of my read ers if I were to mention one-tenth part of the communications that were written upon this one subject. The congratulations, the counsels, the plans for the future, the jokes, and the sober sug-

gestions were without end. In addition to these, I received a great number of communications, purporting to be prophecies of future events. I was told that the millennium was shortly to dawn upon the world, and the glorious "thousand years" would commonce in 1856; that before that time there would be wars, such as had never before been known. These wars would commence in Germany, and rapidly sproad over Europe and Asia, and would result in the universal diffusion of civil and religious liberty. Kings and emperore would be hurled from their thrones Louis Napoleon would be assassinated in his bed chamber, and France be deluged again with blood. The princes of the world were emphapically termed the powers of darkness, and that darkness was explained to be ignorance.

I was told that I must believe in the spirits and their phitosophy. I requested that they would communicate to me that philosophy; and, accordingly, I received six or seven communications each covering from three to four pages of foolscap; each commencing with a series of apherisms, and closing with poetry; and I must be permitted to say, that the ideas and the style of these productions were of the most remarkable character. Many to whom I showed them, declared their decided conviction that they could not be the composition of any human being. The style was not vivid merely, but fiery and tempestuous. I must con-fess that I was utterly bewildered; and knew not what to believe or say. I called upon different poets to write for me, upon subjects which I should designate; and in this way, one afternoon, wrote more than ton pages of poetry and that while I was engaged in conver-sation upon other subjects, disconnected with those upon which I was writing. I also invoked the spirits to explain

many obscure points in physiology, and explanations were immediately given. I supposed cases of disease, and pre-ripwere forthwith given, with full directions for the management of the cases; upon my inquiry whether caner was a curable disease, I was answered in the affirmative, and was told that sulphur was the remedy.

I called for the autographs of the signears of the Declaration of Indipen-dence and of the deceased presidents, as well as of many of my deceased friends; and in many instances the signatures thus obtained were very good imitations of the true signatures. you see that I have had all the evidence. so far as writing is concerned, whiel were necessary to convince Charles Beccher of spiritual agency. I may say indeed, that I have additional evidence for he mentions nothing about this writing of autographs. It may be asked was I not convinced by them? I am swer, I did not make up my mind in any way, until after I had taken time, ealm ly and carefully, to consider and compare all the circumstances I was en gaged in writing these communications for about one week, during which time it may well be supposed that I was not in a condition for calm and soher reflection. At the end of this time I made up my mind to stop and post up, square my books; and see where I stood assure you it was no easy matter for me to stop There was a kind of enchantment about it which it is impossible for me to describe; and I was bound by a spell more potent than that by which the son of Ulysses was kept upon Calypso's Isle. But, thanks to my watchful men tor. I did breek away, and that entirely

my reflections and self-examinations. I venture the assertion that no one has had any srtonger evidence of spiritual intercourse than myself. The writ ing was altogether involuntary; not only so, but the mental operations which accompanied the writing were equally involuntary. Almost any one. quainted with the principles of physiolo gy and psychology, would have unhesitatingly declared that neither the thoughts nor the writing were his own and would have immediately attributed them to disembedied spirits; but my conclusions were far different.

It may be said that my mind was in-fluenced by prejudice in forming my con-clusions—that I had previously determined not to be convinced of the truth of spiritual communication; but I sol emply aver that this was not the case On the contrary, I was disposed to treat to satisfy myself whether there was any thing in it or not. It seemed to me that, if it were possible to hold converse with our departed friends, it would be the most pleasing thing in the world But let us see how my conclusions were drawn, and what were the premises upon which they were founded.

ated in my own brain, was evidenced by the waste to which my whole nervous system was subjected, and the effect upon the process of autrition and secretion throughout the body. Although engaged in writing only one week, during that time I lost ten pounds in weight; my whole pervous system was so affected that I could scarcely hold a pen. I was offlicted with palpitations and tremors loss of appetite and constipation disturb ed sleep and frightful dreams. Involuntary muscular movements and inability headaobe. Any one to have seen me would have said that I had passed through a long siege of sickness. In fact I am satisfied by looking back upon my

condition, that I was on the very borders of insanity. Every medical man knows that these are precisely the effects of long continued and severe mental exer-

Now, if the motion of my hand was produced by the influence of spirits ex-ternal to my body and mind should the effect have been so great. How should the mere exercise of moving my hand, when produced by the agency of another person, thus affect me? It may be said that I was frightened, and that my nervous system was thus operated upon; but this was by no means the case. I could talk as familiarly with the supposed spirit as with an intimate acquaintance. I could joke as much as I pleased, and really enjoyed those conversations remarkably.

Secondly, I always knew what I was writing; and although the thoughts passed through my mind unbidden, I could always tell before I finished a sentence what it was to be, and often when asked a question. I could answer it just as well without writing it at all, as after writing the answer.

Some may say that these were impresions made upon my mind by the spirits. I reply, it is an assumption to say that the spirits had any thing at all to do with these impressions, and I shall show, further on, that they may be accounted for far more philosophically, without re-

ferring them to any such source. Thirdly, if I was requested to write a name which I did not know, I could not do it. I was told to call upon the spirit of Lewis Hanchett, and request it to write its name. It was immediately written, " Lewis Hanchett. " He had a middle name, says the person; tell him to write it. "Lewis George Hanchett." Not correct." " Lewis William Hanchett." "Still wrong; the name com-menced with B." "Lewis Benedict Hanchett." "Not right." "Lewis Bur-ton Hanchett" "Wrong again; the name was Lewis Beebee Hanchett." It was then immediately written correctly.

Numerous other experiments of the same kind were tried, and always with the same result; showing that it was absolutely necessary that I should have the idea in my mind before it could be written? If it could, why did it not write it

without being told what it was? Here is another fact bearing upon the same point, which I have just been illustrating: In regard to the signatures which I wrote, whatever idea I had in my mind of those signatures, was faithfully written out. If I had formed a correct image within, that image was immediately transferred to paper, and in this instance the autograph was correct. On the contrary, if I had a wrong impression of the handwriting, the autograph would be wrong. If I never had seen the signature, the writing would be nearer like my own than any body's else Hence it was that, although some of the signatures were strikingly correct, a great majority bore not the least resemblance to the true one. Upon this principle we may account for the fact (if fact it be) that children, and persons not knowing how to write, will make very good autographs while calling upon the spirits It is the idea which influences the muscles and thus imprints its image upon the

Fourthly to test the reliability of the prophecies, a record of the weather for a week to come, was called for and written. The sequel showed that the spirits were most infamous liars, or else they were miserable almanac makers, for they did not come within forty rods of the mark. In fact, my spirit friends never gave me one particle of information, in regard to matters of which I teas ignorant, upon which I could place the least depen dence. I need not say that the whole story about the legacy was a fabrication; the letter which I was to receive, some low, never reached me, and the dead relative was only spiritually dead, for be is now alive and well. ' Ah !" says the spiritualist, "I see you have been impos-ed upon by lying spirits." Very likely, but how, in the name of all that is sacred, am I to decide what the character of my communicating spirit is? I call upon the spirits of those whose character for veracity and candor on earth was unimpeachable, and, relying upon their statements, I find myself most egregiously deceived " By their fruits ye know them," says the spiritualist. "True spirits speak of things divine; false spirits talk of things of time." What you mean to say then is this, that those spirits who tell us of any thing we are capa-ble of testing are liers; while those who tell us of something of which we shall never learn the truth or falsity till we pass to that bourne from which no traveller returns, are true spirits. But how do we know that even these are true? Does not Saran often transform himself into an angel of light? What useful information can we then obtain from the spirits? They lend us no assistance in regard to the things of time :- and in regard to the weighty matters of eternity, they tear our chart in pieces, take away our anchor, and leave us in the midst of a fearful storm, to be driven about by the waves of conjecture among the rocks and shoals of error. But enough of this; let me not hear again the plea that

there are lying spirits. Fiftbly, I have been told that if we called upon the spirit of a person still living, we should get no answer. I can assert from positive experience that this statement is false. I have repeatedly called up the spirit of a person now living, and held long conversation with it The only reason, then, why mediums say they cannot converse with the spirits of the living is because they think they can not, and, therefore, do not try. What does this show? To my mind it is conclusive evidence, that we no more converse with the spirits of the dead than

words that we commune not with the dead at all.

Sixthly, I am satisfied that the ideas contained in my philosophy and poetry were my own; and one thing that leads me to think so, is the fact that I could recognize trains of thought that had formerly passed through my mind; more-over the style of the composition only differed from my own, in being much more vivid and forcible. Besides, my philosophy was unlike any other system of philosophy purporting to be from the spirits, which I have seen. There were some ideas, it is true, in reference to mediams, spiritual intercourse, etc., which correspond very nearly with what we find in works upon spiritual philosophy; but those I had no doubt derived from others One thing is worthy of particular notice. Take any two mediums unacquainted with the system of spiritual philosophy now in vogue, and let them, without any opportunity of comparing their views, call upon the spirits for a system of doctrines, and these systems will not only differ from the prevalent system, but from each other, and that most materially; and this I have often remarked, a Universalist medium will obtain a Universalist philosophy, a Methodist medium a Methodist philosophy and so on. This is evidence that the doctrines obtained are not those of the spirits, but those of the mediums.

A few words by way of explanation of

the phenomena of spiritual writing. Be

ing careful to avoid any voluntary acts,

the will is piaced in abeyance, and thus

full play is given to emotional and other mental acts. It must be remembered that emotions may have an internal as well as an external origin. Intellections give rise to emotions, and emotions in their turn render the process of thought more rapid and clear. I have no doubt that much of the writing will come under the denomination of emotional action, and it may be a question whether the intellectual operations which precede the writing, do not, in every instance, influence the muscles through the medium of emotions. We have been heretofore accustomed to class those actions, to which the mind gives rise, under two heads-voluntary and emotional. Shall we introduce still another class, to cover those actions which are the direct result of intellection? I leave this question open for discussion. I beg leave, here, refer my readers to the chapter on the Nervous System, in the fourth edition of Carpenter's Physiology, as they will find it reviewed in the July number (for year 1853) of the British and Foreign Medical Chirological Review, where be takes the ground that there is such a thing as incoluntary exceptation, as autively a new one, though I think not al together so I find in Upham's Mental Philosophy, under the head of "Dreaming," the following words: "A train of conceptions arise in the mind, and we are not conscious of any direction or control whatever over them. They exist whether we will or not." Here we have the same idea of involuntary cerebration. although expressed in a little different lauguage from that which Carpenter used Dr. Carpenter, however, goes still farther, and takes the ground that cerebration may go on without either volition or consciousness. This would seem to be true with regard to the somnambulist, whose actions are doubtless the result of cerebration, although he is ontirely unconscious of what he is doing If he is unconscious, of course the actions must be involuntary; for there can be no volition without consciousness. The dreamer is conscious of his intellectual operations, aithough he "possesses no control over them " The intellectual operations of the writing medium come under the head of cerebration involun tary, but accompanied by consciousness. I say involuntary, but do not mean to be understood by this that the will is incapable of controlling those operations. I nean that the will stands aloof from them, as it were, and they go on without the direction or volition. The same remark will apply to the act of writing. It is involuntary, only, as the will is kept in abeyance, and the hand moves without its control. There was no time while I was engaged in writing, when I could not stop the motion of my pen, and direct my thoughts into a different shan nel, if I chose to do so. I cannot help thinking that in my mental state, while receiving communications, there was something very analogous to dreaming, and that toy involuntary muscular movements were much like those of the som-

on with some limitation. What a beautiful dream was that of the legacy ! A las! it vanished just as all our dreams depart! The rapidity with which the long-forgotten thoughts of former years were recalled to my mind, the glowing colors in which these old thoughts, and the n wones which followed them, were painted, go to show the cetivity of composition within my brain.

I said that I wrote much poetry; and this is just what might have been expented, when we consider that postry is the language of strong emotions; and these were continually agitating my mind as the tempest stirs the ocean's waters. I can now look back and see how, in the storm of my mind, many principles of psychology were beautifully illustrated. Here, I may study, at pleasure, the operation of association and suggestion, mem ory and recollection comparison and reasning, doubting and dreaming, and all of these as going on without the control of the will Here I may analyze the various emotions, and view their connection with other mental actions. When I look at all these things, and see what a boundless field of inquiry is thus opened up be-fore n.e. I confess that I know not when

to lay down my pen. But remembering that I have already trespassed too much on your good nature, I close without fur-

Correspondence of the Register.

Way Side Sketches. Bethany College—Notice of the President— Laying down the Pen and taking up the Tribune—Its News—Remarks upon the settlement at Jamestown—The burial of a Youth—Reflections.

BETHANY, BROOKE CO. VA., / June 1, 1856. This place, the name of which is iden

tical with that which distinguished the home of the sainted Lazarus, and his two

sisters Mary and Martha, is a small, yet pleasant village, known as the seat of Bethany College. This was founded a-bout ten years since and contains 150 students, mostly from the South. founder of this institution is its President. He is a man of decided talents and great energy of character. He was born in Ire land but removed early in life to Scotland, where he received the rudiments of an education. Hearing of the land of promise, he at an early age emigrated to America. Here he began preaching the Gospel, and applying himself to the study of the classics. He soon became noted not only as a preacher but for his great skill in debate. At one tim che held a public debate with the infidel Owen, for six cousecutive days. His theological views differed in some essential points, from the large and inflential denomination of which he was a member, and he conceived and carried out the plan of editing and publishing a Journal, through which his views might find access to a larger class, than they otherwise could. In this he was successful. It was not only an organ for the promulgation of his tenets. but ultimately obtained such a circulation, that it became a source of considerable gain. It is still published and extensively read. He at length marriedmarried the daughter of a wealthy planter, at whose death he inherited a large property in slaves Like a christian, he emancipated them at once, and provided the means for their support. He has a strong sense of justice, and confiding in the truth-" there is that scattereth and yet increaseth," he has long since found his cup full and running over. By a man who has the means of knowing I was informed, that he was worth at least \$300,000. He is now over 60 years of nge-has amassed a fortune, founded and endowed a flourishing college or institution of learning-educated himself to be its chief presiding officer-edits and publishes with marked ability s monthly periodical which circulates ex tensively in the south and west, and also has become the father and apostle of a new sect, numbering between one and two hundred thousand followers. in brief is the Rev. ALEXANDER CAMP-BELL. If Wesley and Edwards left their mark upon the American mind, so has he -if they had their friends and ad herents, so has he -- if they live, joyfully cherished in the hearts of their admirers -so will be. In short, his great mind has already set at work a class of influences, which will vibrate until the end of time, and tell upon the destinies of unborn millions. He is a man of generous impulses and enlarged sympathies, and in him the poor find a friend, who is truly a friend. He is a Baptist, but differs somewhat from the general faith of that sect, large and numerous as it is. His followers take, and are known by the name of Disciples.

As he above was written a messen-ger from the Post-office brings us the daily Tribune. We lay down our pen to glance at current events. Among items of interest we learn that our worthy and enterprising townsman James M SLADE, Esq. has been selected by the American party, as their chosen can-didate for the office of Lieut, Governor of Vermont. We are no partisan, but we can but regard the nomination as very felicitous. We name a few of our reasons. Mr. Slade from his natural endowments-his educational acquirements-his familiarity with the rules of legislative bodies -bis strong sense of jus tice-his versatility of mind and the ease and facility with which he can dispatch business, is pre-eminently fitted to fill portant position for which he is now the honored candidate, Mr. Slade is also a stannels friend of the oppressed - a good and true Republican, and ought to be nominated by that Party for the same office. We trust that this will be the case. As a business man he ranks among the first of his native village, and we hope that his preferments to stations, will in no degree detract from the successful prosecution of his present bus iness pursuits. The business men of Middlebuty, who are in the full vigor of mental and bodily thrift, must be retain

state, was in 1607, at a place now known as Old Jamestown, by Capt, Smith. His policy in respect to the Indians exhibits a strong contrast with the humans intercourse of Wm Penn in Pa. and merits the serious attention of States men and Philanthropists. Capt. Smith placed his reliance in fortresses and gun in the spirit of peace justice and benefi-cence. Capt Smith invaded the rights of the Indians in Virginia and robbed them of their lands and hunting grounds Wm. Penn regarded their rights in his colony, and paid them for their lands, although he had previously paid the King Charles II. a high price for the same Capt Smith followed the promptings of selfishness and a depraved humanity. Penn imitated the Justice and Mercy of God ! Captain Smith slept only in the the wisdom of Penn enabled him to

avert this expense, and prove that a place of "Brotherly love" needs neither sol-dier nor cannon for its defence, and that he and his followers, though, surrounded by thousands of savages, could sleep un-harmed without barred or bolted doors! In Virginia the Indians were so anxious to drive away the English, that they withheld provisions, and it was not without difficulty that Captain Smith could obtain food, and of 120 persons a considerable number actually starved to death. But in Pennsylvania through the kindness and humanity of Gov. Penn, the hearts of the Indians were so opened, that they brought in an ample sup-ply of provisions for himself and nearly 3,000 followers. Capt. Smith and his followers could nover venture far from their Fort through fear of assault. Gov. Penn with his broad brimmed hat and staff, could walk through the country in entire safety; the Indians thronging around him to shake hands, calling him brother! brother! Mr. Penn and his Indians lived so peacefully in the spirit of Brotherhood, that during the 70 years that He and the Friends had the rule in Pennsylvania, there was never known a single instance of murder On the other hand, Capt. Smith's City Old Jamestonen built in violence and blood, has been so swept from the face of

These historical facts, stand out, revealing to the admiring gaze of every be-holder, the lefty independence of the In-dian character, and that it is sensitively awake and alive to acts of kindness and justice on the part of white men.

the earth, that scarcely a tomb stone re-

mains to tell where it sood.

Here to-day a new grave is tenauted by a youth, and the streets are filled with a long procession of mourners. Numbers of young ladies and gentlemen rode slowly over the hills on horseback, to the place where the village Parson address ed them on the brevity of life, and sought to impress upon their hearts the senti-ment. "All flesh is as grass; It is off down and like a flower of the field it fadeth away." It is a sad sight to see the dead lowered into their lone and dark bed chamber, and listen to the rattle of the dirt, as the first shovel empties irself upon the wooden casement. It is sad to witness the expressions of anguish that wring the hearts of brothers and sisters, as they turn reluctantly away from the grave, and bid a final adieu to the remains of one, just torn from their cherished embrace. But we have thought that distance from home served rather to augment the feeling of sadness than otherwise, on cceasions like this. Bulwer, speaking of the early dead says: "Why mourn for the young? Better the morning's breath than travel through the weary day, to gather in darkness, and end in storm." At all events, we should not mourn at the departure of one whose life Las been such that on his dying

couch he can rapturously exclaim O Death thy freezing kiss Emancipates—thy rest is bliss— I would I were away!

Attention to Strangers.

Nothing is ever lost by politness in ercise it. Christian courtesy should be an inseparable attendant on genuine piety, but many good people estimate and gentle graces of Christian charac-We suspect however, that strangers have been often repelled from sanctuary which they would have chosen as a permanet home, by the absence of that genial kindness which wins like mogic upon a stranger's heart. A correspondent of Zion's Advocate has very sensible views on this point

"There is, on the part of many con gregations, an unpardorable neglect in regard to this thing. It is seen and felt in the porch and the pew; in the street and at home. We have known stran gers to go to a place of worship and wait long time before any one would notice them to offer a seat; and then it would be done in such a manner as to make them feel they mere intruders Services ended, they hurry away without a kind word or look from any one, most unfaworshipping there, and resolving never to occasion them trouble again. have known other places, where the neglect was not at this point, but, after persons had taken their scats in the house, and had become a part of the congregation. They are strangers, and should be sought out, called upon, and made to feel that they are smong true and sympathizing friends. Instead of this, weeks and months pass away; no one calls upon them; they are not acquainted, but strangers still, feeling that they are without friends and sympathy. This is not right. Not only Christian ity, but a sound policy demands something different.

Every religious society that would prosper, must show proper attention to strangers. It should be seen that they are premptly and courteously provided with seats, and made to feel that they have a cordial welcome there. Kind looks should greet them as they come and follow them when they go. Should they come again, let them meet with the same reception. And should they become constant worshippers there, let merely by the pastor, but by members of the church and society. Whether rich or poor, they should not be overlooked or neglected. They have claims no strangers, independent of all outward distinctions. Let us see that they have

Why are bakers the poorest men in oreation? Because they know bread,